1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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881 A feast is held on the day of the ritual washing. The village
616 women of both moieties come, bringing their taro, to the hamlet where the girl lives, and there they prepare it to be baked in the *liga*. The girl herself is present, but does not help in the preparations. Then the women of the *Telenga* moiety give the food that they have brought and prepared to the women of the *Kongkong* moiety, and *vice versa*. The girl is given a bundle of taro specially prepared for her by her father's sister. If the girl is of the *Telenga* moiety, the *Telenga* women advance singing, carrying bundles of taro given to them by the *Kongkong* women, to the place where the girl is
[533] sitting and pile the food up in front of her. They sing:

Nama maagulip igitupmi
maresik weh weh
ngat amni tso ogaluna.[1]

The *Telenga* women then remain sitting by the girl near the pile of food contributed by the *Kongkong* women, who sit a short distance away by their pile of food given by the *Telenga* women. Each group eats a little, and then loads the remainder in their baskets to carry home, where the whole family get their share.

[562] This is one of the few ritual occasions which is dominated by the women. But the relationship of the girl to her father seems to be stressed at this time, as the women in discussing this matter with me always emphasized the fact that the women giving the food to the girl and the members of her moiety are of the same moiety as her father. Although the girl is betrothed and her wedding rites follow shortly, there is no mention that it is her future husband's moiety who is giving her taro.

841 Before describing the wedding rites which come some time during the next month, the subject of menstruation in

[198] [1] This I am unable to translate. Most of the songs of this people are in some obsolete and forgotten language, and they themselves do not know the meaning of the words.

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desired and the imitative wish are thought to help bring a successful crop. But a native knows well that he cannot just make magic, and then neglect his garden and expect to have a good crop. He works industriously, clearing the ground, planting, weeding, etc., and the magic is to augment these physical efforts and to control for his benefit those factors of chance which are present in any farming. The result is to give him confidence that his crop will be good. He will now work the better, that he has assurance against the well-known odds of gardening.

Usually a single word is sufficient to indicate a whole idea. Complete sentences are seldom used. Merely the allusion to a certain leaf indicates the desire for the taro stalk to grow as tall as this leaf. The spells are handed down by word of mouth, and whether in this process only the essential words were kept and whether the original spells were more complete I could not determine. The problem is a particularly difficult one, because many of the spells were in an ancient and now obsolete language, and it was therefore impossible to translate many of them.

Spells of love and fishing magic have been given in another context.[1] In the love magic made by a man, the wish that the magic affect the girl and make her desire him is repeated over and over again. When speed is desired, the metaphor of the swiftly moving phalanger is used. In the love magic made by the woman, frequently occurs the wish that the man follow her, and that she will be able to attract him. After the magic is made, neither the man nor the woman neglects anything to make themselves attractive. But the magic has given them the necessary confidence to attain their desires.

Similarly in the shark magic,[2] there is the wish to take away the evil effects of having eaten with a pregnant woman, followed by a wish for the shark to come close to

[2] See chapters on Sexual Life and Work. [1] See pp. 172–177.